



EPISCOPAL NEWS SERVICE

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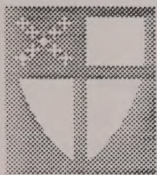
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news digest

92226D

Church of England votes to ordain women to the priesthood

After two decades of intense debate, the General Synod of the Church of England voted on November 11 to approve legislation allowing the ordination of women to the priesthood. The historic vote--described as the most important event in the English Church since the Reformation--was approved by the required two-thirds majority in each of the synod's chambers: House of Bishops, House of Clergy and House of Laity.

In a speech prior to the vote, Archbishop of Canterbury George Carey compared the deliberation on the ordination of women to the priesthood to the early church's to include gentiles in the Christian community. He insisted that the move was a proper "development in the church's tradition. The ordination of women to the priesthood alters not a word in the creeds, the Scriptures or the faith of our church." Opponents of the measure insisted that a vote for ordination of women to the priesthood represented a serious break with Christian tradition and the Scriptures.

As soon as the vote was announced, several synod members rushed out of their seats and into the streets of London, where they greeted supporters of the measure with tears and hugs. "Everyone exploded with joy--we were dumbfounded," said the Rev. Anne Jenkins of Leeds, one of nearly 1,400 women deacons who will seek ordination to the priesthood. If Parliament approves the synod's legislation, observers estimate that women could be ordained as priests by the summer of 1994. (Page 5)

92227D

Executive Council deals with 'tragedy in the family,' announces plan to visit dioceses

At its fall meeting in Melville, Long Island, the Executive Council of the Episcopal Church mourned "a tragedy in the family," rejoiced in the news that the Church of England had approved the ordination of women to the priesthood, announced an ambitious program to send council members into the dioceses and approved a \$41.5 million budget for 1993.

The council spent much of its opening day, November 10, wrestling with what Presiding Bishop Edmond Browning called "a terrible tragedy in our community," the resignation of the Rev. Wallace Frey from the ministry and the vice presidency of the church's House of Deputies. Browning, House of Deputies president Pamela Chinnis and Bishop Harold Hopkins of the Office of Pastoral Development helped council members deal with their shock and anger. Later, Alan Blanchard, president of the Church Pension Group, said that the dramatic increase in lawsuits alleging sexual misconduct may force the church to change its insurance policies.

As part of its long-range planning efforts, the council approved plans for its members to participate in an extensive visitation program to dioceses to help determine their mission needs. A Partners in Mission consultation in February will also provide insights from churches and agencies sharing the Episcopal Church's vision. (Page 9)

92228D

National Council of Churches denies observer status to gay church

Faced with what many observers said was the most serious threat to its existence since its formation 42 years ago, the General Board of the National Council of Churches denied observer status to a church with predominantly gay and lesbian membership. After consulting with member churches, the membership committee concluded that "our ecumenical community is fragile" and the application for observer status by the Universal Fellowship of Metropolitan Community Churches (UFMCC) threatened "the very existence of our ecumenical partnership."

An application for membership by the UFMCC 10 years ago was tabled indefinitely, and it decided to apply for observer status, allowing it to attend meetings, speak when invited by the chair and participate in the program units.

After nearly five hours of contentious debate, it was clear that the issue was extremely explosive and that as many as 12 member churches might leave if observer status were granted to the UFMCC. After the vote, the Rev. Nancy Wilson spoke of the pain and embarrassment among members of the UFMCC, which "includes many Christians who have felt driven out of your churches because they do not feel welcome." (Page 12)

92229D

Arizona establishes holiday to honor Martin Luther King, Jr.

Once the only state without some form of a paid holiday to honor slain civil rights leader Martin Luther King, Jr., Arizona on November 3 became the only state with a holiday mandated by the voters. The measure, which creates a Martin Luther King, Jr./Civil Rights Day on the third Monday in January, won with 62 percent of the vote on an election day that drew a record 74 percent of all registered voters.

"It is a great victory," said Arizona Bishop Joseph T. Heistand, who served as a leader in the five-year effort to establish the holiday. "It was a long, hard struggle but we finally have won our victory together."

After considerable controversy, the Episcopal Church decided to hold its 1991 General Convention in Phoenix in an effort to demonstrate support for the coalition seeking the King holiday. The Rev. Bill Jamieson, deacon at Phoenix's Trinity Cathedral and an active advocate of the holiday, said that the state "owed a debt of gratitude to Presiding Bishop Edmond Browning, whose visit to Arizona in April 1990 to meet with state legislators was a significant factor in getting the issue back on the 1992 ballot." (Page 14)

92230D

African-American Episcopalians mark 200 years of perseverance

A congregation of African-American Episcopalians meeting at St. Thomas Episcopal Church in Philadelphia on November 6 reinterred the remains of Absalom Jones--the first African American ordained a priest in the Episcopal Church. The symbolic reintering, nearly 200 years after Jones's death, was an opportunity for African Americans to reexamine their place in the Episcopal Church.

A four-day celebration and conference, "Two Hundred Years of Black Presence in the Episcopal Church: One Faith, One People, One Struggle," marked the founding of St. Thomas African Episcopal Church by Jones in 1792, but also provided an opportunity to look at the present and the future of African Americans in the church. Perseverance, struggle and community strength in the black church were constant themes throughout the celebration.

"We have indeed come this far by faith," said Suffragan Bishop Franklin D. Turner of Pennsylvania, who helped to plan the event. "We can be justly proud of our sojourn in the Episcopal Church, although it has been an uphill struggle," Turner said. (Page 15)

92226

Church of England votes to ordain women to the priesthood

by Jeffrey Penn

After two decades of intense debate, the General Synod of the Church of England voted by a razor-thin margin on November 11 to approve legislation allowing the ordination of women to the priesthood.

The historic vote--described as the most important event in the English Church since the Reformation--was approved by the required two-thirds majority of the synod's House of Bishops, House of Clergy and House of Laity.

Following an impassioned but civilized debate that lasted nearly five hours, synod members observed a period of silence prior to the vote and received the results in an almost stunned silence as Archbishop of Canterbury George Carey declared, "Having received the required majorities in each of the three houses, the Measure on the Ordination of women has carried."

The final vote by the General Synod was:

	IN FAVOR	OPPOSED
Bishops	39 (75%)	13 (25%)
Clergy	176 (70.4%)	74 (29.6%)
Laity	169 (67.3%)	82 (32.7%)

The vote ended a period of intense speculation and anxiety for Anglicans in England and around the world. For nearly a week prior to the vote, observers described the Church of England as "on the knife's edge," and a flurry of strong rhetoric splashed across the pages of British newspapers as opponents of the measure--including nearly 1,000 priests and a dozen bishops--told reporters that they might leave the church in protest.

Throughout England, Anglicans participated in a novena of prayer leading up to the vote. Supporters of the measure conducted a five-day, 24-hour prayer vigil at Lambeth Palace, official residence of the archbishop of Canterbury. Security was tight outside Synod Hall in London as people

braved the cold temperatures and drizzle to wait for the results of the vote.

The risk of faith

In a speech prior to the vote, Carey described the deliberations as "caught between faith and fear." He told members of the synod, "God calls us to take the risk of faith."

Referring to the early church's decision to include gentiles in the Christian community, Carey insisted that the ordination of women was a proper "development in the church's tradition. The ordination of women to the priesthood alters not a word in the creeds, the Scriptures or the faith of our church," he said.

"I am well aware," Carey added, "that whatever decision we make will bring pain.... The question of truth matters so much to us that as a church we do not hide our disagreements." The debate was held in front of a packed visitors gallery and in the full glare of television lights. It was carried live across the United Kingdom on BBC television and radio.

Opponents of the measure insisted that a vote for ordination of women to the priesthood represented a serious break with Christian tradition and the Scriptures. "Has the church been totally mistaken for 2,000 years, hoodwinked and infected by social and cultural conditioning?" asked the Ven. David Silk, archdeacon of Leicester. "The plain truth is that the ordination of women is not prescribed by Holy Scripture, nor may it be proved thereby. It is a new orthodoxy."

"What concerns me is the credibility of the church," said Dorothy Chatterly, a lay member of the synod from the Diocese of Carlisle. She suggested that if the legislation were adopted, "mistrust, marginalization and mayhem" would overwhelm the Church of England. Chatterly's sentiment was echoed by Bishop of London David Hope, who said that, although the church might eventually decide to ordain women, he opposed the measure because he feared it "will inevitably and increasingly" lead to the marginalization of those who could not support it.

Although Hope and other critics of the measure asserted that it did not adequately protect persons who oppose the ordination of women as priests, others contended that the measure went too far in protecting dissenters. One provision will allow opponents to receive financial compensation if they resign the ministry as a matter of conscience. Some observers have estimated that the provision could cost the Church of England as much as \$150 million.

Carey calls for reflection and prayer

In a press conference following the vote, Carey called for "a period of

quiet reflection and deep prayer in which emotions are calmed, not further inflamed." He urged all members of the church "to abide by the decisions of General Synod. We would be saying exactly the same had the vote gone the other way."

Carey insisted that "the role and ministry of those opposed to the legislation is no less greatly valued and secure in the church today and for the future as it has been hitherto.... There is plenty of time for detailed discussion with those still deeply opposed to the legislation about how their consciences can be safeguarded, and their rightful place within the mainstream life of the Church of England maintained."

A joint statement released by Women Against the Ordination of Women (WAOW) and the Cost of Conscience (COC)--two groups that opposed the measure--declared that their members "will be unable to accept the orders of women who might be ordained.... We nevertheless call upon all those who continue opposed to such ordinations to remain faithful members of the Church of England."

"Once a Church of England bishop lays his hands on a woman in the act of ordination it will be a step toward Protestantism and an action they will forever regret," said the Rev. Peter Geldard, a member of COC from the Diocese of Canterbury. He told reporters that such ordinations would "not be of Christ and not authentic."

In an obvious admission that the decision would have long-range implications for the ecumenical movement, Carey said that he would be in contact with Pope John Paul II and the ecumenical patriarch to "express to them that our commitment to ecumenical dialogue is not lessened."

New life and hope

As soon as the vote was announced, several synod members rushed out of their seats and into the streets of London, where they greeted supporters of the measure with tears and hugs. More than 500 men and women gathered in the shadow of Westminster Abbey, held candles and banners and saw the results on closed-circuit television. As soon as the vote was announced, cheers, singing and the explosion of fireworks became an antiphon to the vote.

"Everyone exploded with joy--we were dumbfounded," said the Rev. Anne Jenkins of Leeds, one of nearly 1,400 women deacons who will seek ordination to the priesthood. "I am ecstatic--it knocked the breath out of me at first," added the Rev. Marianne Goddard of Lewisham, another deacon. "When Archbishop Carey announced the vote, I felt a movement deep within me of new life and hope."

Both women expressed the hope that their joy would not bring anguish

to anyone who might have opposed the measure. "I feel for them. I beg them to stay. We can live and grow together," Goddard said. "Let's go forward together and be reconciled," Jenkins added.

"Thank God we've joined the Episcopal Church and others in the Anglican Communion," said Caroline Davis, executive secretary of the Movement for the Ordination of Women (MOW).

Reaction from Episcopal Church

"I am thrilled almost beyond words," said Episcopal Church Presiding Bishop Edmond Browning in response to the vote. "It is my sense that the vote affirms the positive experience of our church over the last years as we have gratefully received the gifts of women in all orders of ordained ministry. Our women priests and bishop have brought a wholeness and enrichment to our common life that I hope and pray has been a model for others in our communion."

"We are eager to watch the Church of England as they embrace the gifts of women...", said Pamela Chinnis, president of the Episcopal Church's House of Deputies. "The rest of us in the Anglican Communion--who look to the Church of England as the mother church--see enormous symbolism in this action. And we applaud the patience of our sisters, who as deacons, have been waiting a long time for the fulfillment of their hopes and dreams."

However, traditionalists in the Episcopal Church were critical of the vote. Bishop Clarence Pope of Ft. Worth, president of the Episcopal Synod of America, charged that the Church of England had "abandoned" the historic Anglican understanding of the priesthood. "Without a doubt this will signal a coalescing of traditionalists worldwide, and we may well see another kind of Anglican Communion emerge," Pope said. He called the two positions on ordination "quite incompatible" and said that the situation would lead to "considerable confusion."

Women priests in England by 1994?

The legislation adopted by the Church of England will be debated by both Houses of Parliament in June 1993. If approved by Parliament, it will be sent forward for royal assent. A petition to "promulgate," or put the canons into effect, will be submitted in July or August.

Observers estimate that it could be July 1994 before the first women are ordained as priests in the Church of England. The measure will not allow women to be elected bishops, a step that would require separate legislation.

The Church of England joins an increasing number of provinces in the Anglican Communion that have approved legislation allowing women to be

ordained as priests. Of the 30 autonomous provinces in the Anglican Communion, 14 have approved legislation allowing women to serve as priests, and another two have ordained women at the diocesan level without provincial authorization.

92227

Executive Council deals with 'tragedy in the family,' announces plan to visit dioceses

by James Solheim

At its fall meeting in Melville, Long Island, the Executive Council of the Episcopal Church mourned "a tragedy in the family," rejoiced in the news that the Church of England had approved the ordination of women to the priesthood, announced an ambitious program to send council members into the dioceses and approved a budget for 1993.

The meeting began on a very sober note. The council took the entire opening plenary, November 10, to deal with what Presiding Bishop Edmond Browning called "a terrible tragedy in our community," the resignation of the Rev. Wallace Frey from the ministry because of allegations of sexual misconduct. Frey was elected vice president of the House of Deputies at last summer's General Convention.

"We are in a time of healing," Browning said in his opening comments from the chair. "It is the kind of healing that can only take place when a wound is completely uncovered and laced, rather than being allowed to fester. It is a time of healing, but we cannot gloss over the pain that has been and the pain that will continue," Browning said to a hushed plenary session. He said that "how we live with issues of clergy sexual misconduct says a great deal about how we see ourselves as a Christian community."

Pamela Chinnis, president of the House of Deputies, said that she had been in touch with Frey and urged the council to "recognize and never forget all the marvelous gifts Wally Frey has given to this church of ours." Yet the church must make it clear that it cannot tolerate those who "misuse positions of trust and authority to engage in inappropriate sexual activities."

Providing safe communities

Bishop Harold Hopkins of the Office of Pastoral Development said that while the problem is not new, "we now have ways of talking about these issues and how they can be dealt with." The issue, according to Hopkins, is not about clergy bashing or a new moralism but about "providing safe communities where people can come to be themselves, open and vulnerable--especially with their clergy."

The council broke into small groups, where they were able to deal with unresolved anger, feelings of betrayal and hopes for reconciliation. At the closing plenary, the council passed a resolution commending Bishop David Joslin of the Diocese of Central New York for his "sensitive pastoral leadership as he provided support for all involved in the tragedy" and for "creating a model for the church to follow where there have been allegations of clergy sexual misconduct and violations of the pastoral relationship." The resolution also recognized Frey's "contributions to our common life and commending him for his ongoing efforts to work toward recovery, rehabilitation and reconciliation."

Misconduct claims on the rise

The afternoon session brought more sobering news from Alan Blanchard of the Church Pension Group. A "precipitous" increase in claims for sexual misconduct has meant that insurance is paying out two dollars for every dollar collected in the last two years. Before 1983 there were no claims and there are already 31 this year.

The escalation in claims is fueled by tremendous national interest and has meant that "cases are coming out of the woodwork," according to Blanchard. As a result, the Pension Group's board may not be able to provide unrestricted casualty coverage in the future. According to Blanchard, the board could decide that, beginning next July, it won't cover liabilities incurred through sexual misconduct without special riders, which coverage will be offered only for only those clergy who meet special conditions.

Partnership in Mission consultation

In what the presiding bishop called "one of the most momentous decisions," the council approved plans for a February 6-9 Partnership in Mission (PIM) Consultation. Representatives from 20 churches that have traditional ties to the Episcopal Church will visit selected dioceses and share their observations.

Results of the consultation will be shared with the Executive Council at its February 1993 meeting and will become a major resource for the church's

long-range planning process. "Through PIM we will identify the most important issues in ministry and mission facing the church today," said the Rev. Patrick Mauney, executive for the Partnerships Office. "More than ever before we are aware of the interdependency of all of God's creation and the urgent need to improve and strengthen our relationships." The Episcopal Church has sponsored one other PIM meeting, in 1977.

Bishop Rustin Kimsey of Eastern Oregon introduced the next phase of the church's long-range planning process and applauded the "formidable investment" by council members in visiting dioceses with national staff members who are linked to dioceses. During the discussion on the mission discernment document that serves as the basis for the visitation, council members emphasized their role as one of listening. "We must ask them what the national church can do to help them carry out their mission," said Joyce Austin of New York. Tim Wittlinger of Michigan said that the diocesan visitation could result in a whole reexamination of the role of the national church.

In comments during the closing plenary, the presiding bishop said that the PIM consultation could "engage us and impact us in ways we don't even understand now."

Browning also confessed that he was "lifted and thrilled" by the decision of the Church of England to ordain women to the priesthood because it "raises all we have sought to a new dimension of inclusiveness." Browning said that Archbishop of Canterbury George Carey called to thank the Episcopal Church for its prayers and support.

In other action, the Executive Council

- adopted a budget of just over \$41.5 million for 1993;
- continued its policy of filing shareholder resolutions to broaden representation of women and ethnic minorities on boards;
- created a Coalition for Social Witness and Justice Committee as an umbrella for the church's involvement in justice issues;
- transferred housing programs to the Economic Justice Implementation Committee;
- affirmed the Jubilee Ministry and its new centers and charged its committee "with engaging the church in the needs and issues of poverty and oppression among congregations and dioceses";
- reviewed the latest draft of a national church policy on sexual harassment and abuse after review by legal counsel; and
- bid a humorous and moving farewell to Bishop Furman Stough, who has

retired as senior executive for planning and development and deputy for the Presiding Bishop's Fund for World Relief.

92228

National Council of Churches denies observer status to gay church

by James Solheim

Faced with what many observers said was the most serious threat to its existence since its formation 42 years ago, the General Board of the National Council of Churches (NCC) denied observer status to a church with predominantly gay and lesbian membership.

After consulting with member churches, the membership committee concluded that "our ecumenical community is fragile" and the application for observer status by the Universal Fellowship of Metropolitan Community Churches (UFMCC) threatened "the very existence of our ecumenical partnership."

An application for membership by the UFMCC 10 years ago was tabled indefinitely, and it decided to apply for observer status, allowing representatives of the denomination to attend meetings, speak when invited by the chair and participate in the program units. The church's ecumenical officer, the Rev. Nancy Wilson, said that the compromise "acknowledged the limits imposed on our relationship by the homophobia of the Protestant and Orthodox churches in the NCC."

After nearly five hours of contentious debate, it was clear that the issue was extremely explosive and that as many as 12 member churches might leave if observer status were granted to the UFMCC. The Orthodox members have been especially critical of what it perceives as liberal tendencies of the NCC and were attending the General Board meeting after first suspending and then renewing their membership.

Efforts to find some kind of compromise failed, and the delegates accepted by a vote of 90 to 81 the membership committee's recommendation that no action be taken.

After the vote, Wilson spoke of the pain and embarrassment among

members of the UFMCC, which "includes many Christians who have felt driven out of your churches because they do not feel welcome." Even after the meeting was adjourned, half the delegates remained to listen as gays and lesbians spoke of their faith convictions, their sense of isolation and the inability of churches to express hospitality.

Delegates voted to study the theological significance of membership in the council, partly in response to Orthodox churches, which believe that the NCC has sometimes acted without serious consideration of the theological bases of action.

Ecumenical urban strategy

The NCC launched a new ecumenical urban strategy that will seek to pull together member communions in a coherent approach to urban issues. Some board members grumbled that the issue did not receive the attention it needed because of the controversy over the UFMCC's application for observer status.

Dr. Kenyon Burke, an Episcopalian who is director of the NCC's Prophetic Justice Unity, helped introduce the basic proposal, "The People Perish: A Call for a National Urban Mobilization." The plan will set up a volunteer corps of at least 5,000 of the "brightest and best" in church urban leadership; it will empower local congregations to organize in their own neighborhoods and communities; and it will attempt to influence the economic and political power bases of society.

The General Board authorized the creation of an urban secretariat for urban strategy, drawing on experts in member communions and present NCC staff to shape a response by the churches to the proposal.

The board also voted to expand ecumenical contacts with Roman Catholics, Pentecostals and evangelicals. "We will be making much closer contact with them and inviting them to our meetings so we would have much closer relationships and a fuller understanding of each other," said NCC president Syngman Rhee.

In other action, the NCC will join the World Council of Churches to seek a \$10 million endowment fund to support work in Christian unity, named for Greek Orthodox Archbishop Iakovos. The endowment is the first major effort in a joint program of the two councils known as the Ecumenical Development Initiative.

92229

Arizona establishes holiday to honor Martin Luther King, Jr.

by Nan Ross

Once the only state without some form of a paid holiday to honor slain civil rights leader Martin Luther King, Jr., Arizona on November 3 became the only state with a holiday mandated by the voters.

The measure, which creates a Martin Luther King, Jr./Civil Rights Day on the third Monday in January, won with 62 percent of the vote on an election day that drew a record 74 percent of all registered voters.

"It is a great victory," said Arizona Bishop Joseph T. Heistand, who served as a leader in the five-year effort to establish the holiday. "It was a long, hard struggle but we finally have won our victory together."

Victory Together have been the watchwords for the work by civil and ecumenical church leaders to win a holiday that would coincide with the observance already shared by some businesses, school districts, universities and cities in the state. The issue has also been a political football tossed among four different governors, the state legislature and the voters.

Opponents of the holiday have argued that King was too morally and politically flawed to deserve the honor, while others were against giving state employees another paid holiday. The new measure solves the latter issue by calling for a single Presidents' Day as a substitute for existing individual days to honor Presidents Lincoln and Washington.

Low-key approach paid off

Heistand said that the Victory Together coalition decided last year that the campaign would be done in a low-key manner. "Any news releases and promotion would be done on a positive note, with an emphasis on the moral rightness of the holiday, rather than tying it to economic problems or loss of convention business. Obviously, this approach paid off," Heistand stated.

The economic effects of the issue could not be ignored, however, since the state lost an estimated \$200 million in tourism income. And the National Football League moved its 1993 Super Bowl from Arizona after two rather confusing ballot measures in 1990 were defeated.

After considerable controversy of its own, the Episcopal Church decided to hold its 1991 General Convention in Phoenix in an effort to demonstrate support for the coalition seeking the King holiday.

The Rev. Bill Jamieson, deacon at Phoenix's Trinity Cathedral and an active advocate of the holiday, said that the state "owed a debt of gratitude to Presiding Bishop Edmond Browning, whose visit to Arizona in April 1990 to meet with state legislators was a significant factor in getting the issue back on the 1992 ballot."

General Convention in Phoenix helped vote

Browning called the vote in Arizona "a victory for those who are working towards the eradication of racism. It is a particular joy for Episcopalians, in part because our sisters and brothers in the Diocese of Arizona have been in the forefront of the struggle."

Browning said that he gives "thanks for the witness of our 1991 General Convention in Phoenix, as I believe this witness contributed to the positive vote."

Jamieson said that he believes "the hard work is now beginning, as we move from the politics of a King holiday to integrating King's principles into our lives together." He said that a group called Harmony, established at a meeting convened by Bishop Heistand two days after the 1990 defeat of the first King Day referendum, is linking community leaders from around the state "to educate us about the racial problems that remain and help us to confront them."

--Nan Ross is director of communications for the Diocese of Arizona and editor of *The Arizona Episcopalian*.

92230

African-American Episcopalians mark 200 years of perseverance

by Susan Pierce

On a rainy, windswept night, a congregation of African-American Episcopalians meeting at St. Thomas Episcopal Church in Philadelphia on November 6 reburied the remains of Absalom Jones.

The symbolic reintering of Jones--the first African American ordained

a priest in the Episcopal Church--nearly 200 years after his death was an opportunity for African Americans to reexamine their place in the Episcopal Church.

"We are here because of this person, we are here as one faith, one people, and--I want to tell you--it sure has been one struggle, but we are here to stay," said the Rev. Jesse Anderson, Jr., rector of St. Thomas Church.

Perseverance, struggle, strength

African-American Episcopalians from as far away as Hawaii made the pilgrimage to honor Jones's contribution to the life of the Episcopal Church as a freed slave who was ordained and organized a black Episcopal congregation.

A four-day celebration and conference, "Two Hundred Years of Black Presence in the Episcopal Church: One Faith, One People, One Struggle," marked the founding of St. Thomas African Episcopal Church by Jones in 1792, but also provided an opportunity to look at the present and the future of African Americans in the church. Perseverance, struggle and community strength in the black church were constant themes throughout the celebration.

The November 4-8 celebration included the unveiling of a portrait of Jones in a ceremony at the state capitol in Harrisburg, Pennsylvania, tours of Philadelphia historic sites, a specially commissioned play about Jones's life, a memorial Eucharist and symbolic reinterring of Jones's remains at St. Thomas, a day-long conference examining the issues facing the black church and a closing service of thanksgiving at the Church of the Advocate in North Philadelphia. All events were sponsored by the national Union of Black Episcopalians in cooperation with the Diocese of Pennsylvania and St. Thomas Church.

An uphill struggle

"We have indeed come this far by faith," said Suffragan Bishop Franklin D. Turner of Pennsylvania, who helped to plan the event. "We can be justly proud of our sojourn in the Episcopal Church, although it has been an uphill struggle," Turner said.

A conference on November 7 that examined theological, sociological and political perspectives on the state of the black church confirmed Turner's statement.

Comparing the exile of the ancient Hebrews in Babylon to black exile in the United States, the Rev. Warner Traynham of Los Angeles said that blacks "had to learn to sing the Lord's song in a strange land." However, despite the racism in society and in the church that has marginalized blacks, Traynham asserted, "We are not victims," and he argued that black Christians

have to be "ready to step in and serve."

Dr. Charles Willie, professor of education at Harvard University, examined sociological issues and power structures in church and society. He said that as the "sub-dominant" group in the white-dominated church, blacks have a role to "save the Episcopal Church from itself and to push for change."

Willie insisted that coalition building was very important. "If we're going to have a just society, groups like women and blacks are going to have to come together. As a new dominant group, they could make a new world," he said.

Celebration was 'homecoming event'

During a November 8 festival Eucharist filled with songs, laughter and a moving liturgy commemorating struggle and community, another pioneer, Suffragan Bishop Barbara C. Harris of Massachusetts, described the four-day celebration as a "homecoming event" for African Americans.

In a rousing sermon, punctuated by applause and cheers from the crowd that filled every inch of space in Philadelphia's Church of the Advocate, Harris quoted civil rights leader Fanny Lou Hamer, "'I'm sick and tired of being sick and tired.'...Some in the church feel that way, but if we are faithful to Absalom's ministry we must be courageous enough to do the right thing and press others to do it as well," Harris said.

--Susan Pierce is a freelance writer in Philadelphia.

92231

Black clergy challenge resistance to change in power structures

A hundred black clergy emerged from a four-day meeting at Kanuga Conference Center in North Carolina "determined to transform the Episcopal Church into that family of God which affirms the full personhood of our ebony grace, our blackness, without compromise or patronage."

In a statement released after the meeting, participants said that they are "increasingly aware of the trends affecting the growth and development of our respective communities, of the rigid resistance to positive change which the

structures of power in our nation and in our Episcopal Church still portent, and of the urgent need for radical transformations in our own patterns of ministry...."

Black congregations should not only be "dynamic centers of worship and spiritual and cultural sustenance," but also "be promoted as centers of learning for our people, while becoming corporate instruments of social and structural change for the sake of the Gospel of Jesus."

Contending that blacks "have been strengthened in our resolute determination not to become instruments of our own oppression, either in the church or the wider society," the conference statement added that the participants are determined to "affirm our past, envision our future and accurately define and courageously face up to the harsh reality of our contemporary situation."

Included in the document were resolutions that

- called on all diocesan bishops and deployment officers to include at least one ethnic/racial minority person on lists of those considered for employment;
- called on black churches to be "more diligently responsive to the challenges and opportunities for ministry" in their communities;
- called on seminaries to train clergy for more effective ministry in racial/ethnic minority congregations and neighborhoods and for congregations to support candidates for the ministry;
- called for educational resources that affirm the faith and the cultural heritage of black Episcopalians;
- called for a conference of black clergy to address issues related to deployment, gender relationship, pastoral collegiality and mutual empowerment; and
- expressed "dismay and deep concern" at the recent termination of six black male clergy.

92232

PB's Fund annual appeal set for January

Parishes of the Episcopal Church are receiving materials for the annual appeal of the Presiding Bishop's Fund for World Relief, scheduled for three consecutive Sundays in January.

"Epiphany seemed to be the clearest time on the parish calendar,"

observed Barry Menuetz, recently appointed as new deputy for the fund and senior executive for planning and development. Materials explaining the work of the fund will be distributed to every member, and the offering is set for January 31, with a goal of \$1.5 million.

Plans for the appeal represent a "real shift to a new accountability to parishes that participate," Menuetz said. Funds will be collected at the local level and sent on to the fund's offices in New York. "This is an attempt to bring the PB's Fund back to its broad-based constituency at the parish level. The basic foundation of the fund is still the thousands of small and medium gifts," he added.

The fund will continue to reach out to major donors, following up on pledges made during the fund's 50th anniversary celebration last spring. The fund's only major project in 1993, however, will be St. Xenia's Hospital in St. Petersburg, Russia.

Menuetz said that the fund's board of directors is considering another major fundraising event in May 1994.



news briefs

92233

Presbyterians bar open homosexuals from clergy

The highest court of the Presbyterian Church (USA) has ruled that noncelibate homosexuals may not serve as clergy in the denomination. The ruling came in response to a case involving a lesbian who was called to serve a church in Rochester, New York. The Rev. Jane Spahr was ordained in 1974, four years before the church's General Assembly said that an "unrepentant homosexual" cannot be ordained. "It's a very sad day for the church," Spahr said in an interview after the decision. "This decision says either lie or repent. I will not lie, and I will never repent. We are talking about who it is that God made me." The Rev. Ronald Sallade, who sought to block the appointment of Spahr, said that the decision "gives the church a clear and consistent policy that is in keeping with Scripture." Spahr said that she would remain in the church and continue to work for change.

Gallup to Texas clergy: future depends on hard work

"The future of our church and of churches in this country in general will not be determined by issues, decrees or by grand strategies, but by hard, practical work at the parish level," pollster George Gallup, Jr., told a Texas clergy conference recently. Gallup, an active Episcopal layman, outlined six basic needs the church must address: a need to believe that life is meaningful and has a purpose; a sense of community and deeper relationships; a need to be appreciated and respected; a need to be heard and taken seriously; a need for a growing faith coupled with a need for practical help in developing a mature faith. "The people in the pews will shape the future--and they should," Gallup added.

Muslims, Jews and Protestants gain equal rights in Spain

Jews, Muslims and Protestants in overwhelmingly Roman Catholic Spain have gained a new set of rights--the only time in the history of Spain

that other religions have found equal footing. From now on, non-Roman Catholics will be able to study their own theology in public schools, their weddings will receive equal recognition, and their churches, mosques and synagogues will enjoy the same tax-exempt status and legal protection as do Roman Catholic churches. Clergy will also be allowed to enroll in state health and social security systems and non-Roman Catholic holidays will gain legal status. The Roman Catholic Church receives a state subsidy of about \$100 million a year, but other religious groups declined any subsidy.

Roman Catholics complete first new catechism in 400 years

A new universal catechism for the world's 900 million Roman Catholics has been published. The new catechism, the first since 1566, grew out of needs expressed in the wake of the Second Vatican Council. The catechism reaffirms the church's traditional opposition to divorce, birth control, abortion and homosexuality but adds a laundry list of modern sins such as abuse of the environment, tax evasion, drug abuse, drunken driving and genetic engineering. Cardinal Joseph Ratzinger, whose Congregation for the Doctrine of the Faith prepared the catechism, said that it does not attempt to be original. "The novelty is that we have presented a unified and organic vision of the faith. It offers a fundamental vision of man, his life, his destiny." The catechism has already been published in French and Italian, and an English version is due next spring.

Kremlin returns cathedrals to Russian Orthodox Church

The golden onion-domed cathedrals, trapped behind Kremlin walls during the Communist era, have been returned to the Russian Orthodox Church. For the first time in 75 years, full liturgies will be celebrated at the cathedrals. St. Basil's Cathedral on Red Square, just outside the gates of the Kremlin and near Lenin's Tomb, has also been returned. "It is with a special feeling that we perform services in the Kremlin cathedrals where our ancestors prayed," said Patriarch Alexy. "For believers, these are holy places, but for all of us they are also historic monuments of the motherland."

After 350 years Vatican admits Galileo was right

In one of its more infamous decisions, the Roman Catholic Church in 1633 condemned astronomer and physicist Galileo as a heretic for contending that the earth was round and orbited the sun. Pope John Paul II is ready to admit the church made a mistake and was "imprudently opposed." After publishing his findings, Galileo was summoned to Rome for trial by the Inquisition, and he defended himself by saying that scientific research and the

Christian faith were not mutually exclusive and that study of the natural world would increase understanding and interpretation of the Scriptures. Threatened with torture, the aged and ailing scientist recanted and was placed under house arrest for eight years until his death in 1642 at the age of 77.

PEOPLE:

Jean Baldwin was installed as the executive coordinator of the Appalachian People's Service Organization at the board of governors' meeting in November. A graduate of Massachusetts Institute of Technology with a master's degree in urban affairs from Virginia Polytechnic Institute, Baldwin has worked with the environmental policy division at the Library of Congress, and also as a community planner, program analyst and assistant for policy development with the Tennessee Valley Authority.

Photo available in this issue of ENS

1. Supporters of women priests wait for vote tally (92226)

If you would like to purchase a photo for \$25 each, contact the Episcopal News Service at 1-800-334-7626, extension 5384.

**Tentative mailing dates for future ENS releases are
December 3 and January 14, 1993.**



news features

92234

Archbishop of Canterbury's speech on the ordination of women to the priesthood

[Delivered to the Church of England's General Synod, November 11, 1992]

The Church of England is no stranger to days of decision like these. At such times we are caught between faith and fear, between the excitement of a new experience and the fear of the risk involved. We are fearful for the church's unity, for we know God wills his church to be one. We may be fearful, too, that this decision could irretrievably fracture the tradition and character of the ordained priesthood as we have inherited it. But I believe that these fears--which in various ways we all share--are not well-grounded. God calls us to take the risk of faith. I believe God is also calling his church to ordain women to the priesthood.

We come to this debate well prepared. This is no precipitate measure foisted upon an unwilling church. It has been on the synod's agenda for nearly 20 years. We have experienced the ministry of well over a thousand women in the diaconate. Elsewhere in the Anglican Communion, women priests are making an increasingly important contribution. And at diocesan and deanery levels, the voting on this legislation clearly demonstrates that it is looked upon with favor by the majority of our people.

We have made haste slowly. That is because we want as broad a measure of unity as we can manage. Today, we look for a two-thirds majority of all those voting in each House. Few secular governing bodies set such a demanding threshold. But this is a sign of our care for unity.

Despite all this, some of you may still wonder whether this might be an unprecedented risk for the church to take.

Challenged to do something new

Let us look back for guidance to one of the key moments of decision in the church's life. In the tenth chapter of the Acts of the Apostles, God challenges Peter's assumption that the Gospel is only for the Jews. You will recall the stages.

First, it begins with what is familiar. Peter repeatedly dreams about the food laws. He thinks he knows all about them. God challenges us to begin in the world we know. Today, we are looking at a familiar world--of priests and vicars, church and society, gifts and leadership. We are being challenged to do something new, but it's in the context of what we already know so well, just as it was for Peter.

Secondly, messengers take Peter to Cornelius the centurion. Peter finds, to his astonishment, that the Spirit has already been given to the gentiles. God has been working outside the traditions and categories with which Peter is familiar. We, too, are being challenged to reconsider what God has been doing outside our familiar world in the light of our changed situation.

The final stage is reached as Peter interprets his vision in the light of his new experience. He sees that God does call the gentiles into the body of Christ. God has shown that what seems novel and risky is consonant with what has happened in the past. I believe the same dynamic is at work today.

The inclusion of the gentiles within the body of Christ was not as obvious at the time as it now appears. It seemed to be a major break with tradition. Today, we are considering what some believe to be another break with tradition. That is not the case. We are not departing from a traditional concept of ministry. We are talking about an extension of the same ministry to include women. Christianity is all about God liberating, renewing and drawing out what has been there implicitly from the beginning.

Ecumenical implications

Some argue that we have no right to make such changes on our own. We know that the Roman Catholic Church and the Orthodox churches do not at present countenance this change. That, however, cannot be an obstacle to the Church of England determining its own mind. Article 20 makes it clear that the Church of England--I quote--"hath authority in controversies of faith."

I am well aware that there are those who are profoundly troubled by the ecumenical implications of a yes vote today. I recognize this, but this consideration is not completely overriding. I believe that constructive, loving relationships with our sister churches can and will continue whatever the outcome of our vote today. Significant parts of Christendom do not ordain women to the priesthood, but there are many traditions in which the

experience of women in ministry is not a burden but a joy, not a handicap to mission but a strength. We must not look in one direction only.

Beyond all this there lies a wider issue. How do we find God's will in such a matter? My predecessor, Robert Runcie, who patiently guided us through the years of the most heated debate on this subject, comments in his book *Authority in Crisis?* that the Anglican way is essentially that of the "consensus fidelium." That is to say, it is the gathering together of a response from as many quarters of the church as possible. Part of that must be in the voting of our diocesan synods, which indicates that, for our church, most people believe that God's moment, God's *kairos*, has come for us on this issue today.

But discernment will not come through votes alone, but through the manifestation of gifts. Gifts are God's generosity. We have seen the marks of the Spirit increasingly manifest in the ministry of women as well as that of men. We must draw on all our available talents if we are to be a credible church engaged in mission to an increasingly confused and lost world. We are in danger of not being heard if women are exercising leadership in every area of our society's life, save the ordained priesthood.

A comprehensive church

I am well aware that whatever decision we make will bring pain. Indeed, the Anglican way of deciding such matters inevitably involves pain and conflict. The question of truth matters so much to us that as a church we do not hide our disagreements. We air them in public. We try to find our way through them in a spirit of love and respect for the views of others.

That is why our legislation today does not present us with a single-clause measure. It takes account of those who, in conscience, will have to dissent from it and yet do not wish to leave the Church of England. And the associated financial measure makes provision for those few, and I pray they may be very few, who feel duty bound to leave the ordained ministry, should we approve this legislation today.

I urge those who openly see the future only in terms of schism to recognize that disputes about the nature of ministry are not regarded in the New Testament as grounds for formal separation from one's fellow Christians. The step that I hope we shall take today is a development in the church's tradition. The ordination of women to the priesthood alters not a word in the creeds, the Scriptures or the faith of our church.

My final reflection is about the future. Ours is a church called to look outward in mission, to be confident in service and to be prophetic in preaching and teaching. We are also called to be a comprehensive church, in which

those who believe on grounds of conscience that women should not be ordained still have an honorable place among us as bishops, clergy and people. I repeat: If the measure is passed today, I desire that those who still oppose the ordination of women on grounds of conscience should continue to play their full part in the life of our church.

This debate is not about excluding anybody, but enlarging the sympathies and generosity of our church in line with the generosity of God himself. I hope with all my heart that synod today will affirm the place of women in the priesthood of Christ's church as confidently as Peter affirmed the place of the gentiles long ago. Let us say with him: "God gave them no less a gift than he gave us when we put our trust in the Lord Jesus: How could I possibly stand in God's way?"

92235

Excerpts from the presiding bishop's address to Executive Council, November 10, 1992

There has been a terrible tragedy in our community. I believe we would not be faithful to what it means to live in community were we simply to ignore this and go on as usual. Therefore, in consultation with Pam Chinnis, Don Nickerson and others I have decided that we will take some time at the beginning of this week together to do some sharing about Wally Frey. I want to do this not simply because of this individual, but because the particularities of this situation have in them some broader truths for us all....

I want to place...my remarks...in the context of quote from Donal Dorr in a marvelous book called *Spirituality and Justice*. "The need for redemption is not confined to the world outside the church. The church's own institutional and community life is itself seriously marred by aberrations and distortions of the Kingdom values to which it is called to give witness. This is a source of embarrassment and shame--but not of despair. For as Christians we believe that, though we are called to promote the Kingdom and witness to it, nevertheless the work is ultimately not ours but God's. Even our weakness and failure can be used by God: 'For we know that in all things God works for good with those who love him.' (Romans 8:28)."

I once heard a story about a Roman Catholic cardinal who, as he dealt

with the people who came to see him every day--many of them trying to convince him of one thing or another--tried to remember that Christ was in each one of them. "Yes," he said. "I know. Christ is in everyone who comes to see me. I know. But...sometimes he comes in *deep* disguise."

I have thought of the cardinal's remark in light of the text I just quoted from Romans. "In all things God works for good with those who love him." My dear friends, I know that. You know that. We believe that. However...sometimes it is very difficult indeed to see just how God might work for good. The germ of good that will present itself is in deep disguise. I confess to you that the turns in the journey of Wally Frey present to me one of those times.

Times of testing

The very sad story we are addressing this morning about Wally began to unfold for me during the meeting of the House of Bishops in Baltimore in mid-September when David Joslin, the bishop of Central New York, said that he needed some private time with me for a matter of some urgency. As we now know, David wanted to share with me the very tragic circumstances surrounding Wally Frey and his admission of sexual misconduct.

As soon as David and I spoke, I knew we were in for some very heavy times. I also felt then, as I feel now, that these are testing times. I saw before us the potential for being called into our deepest sense of who we are as God's people. I also saw the risk of responding out of fear, or shame, and being less than who God would have us be. Pam and I have acted over these last months around this issue in an awareness that God is trying to work for good, and we are trying to be patient and faithful in that working out.

You have heard the facts of the case, which can be stated rather simply. I repeat them now so we are all working from the same information. Wally Frey was involved in sexual misconduct with male young adults and also a teenager. The number known to Bishop Joslin is said to be fewer than 10 persons. These offenses took place over a lengthy period of time, and the persons involved were under Wally's pastoral care. He acknowledged this to Bishop Joslin. He subsequently resigned from his parish and was deposed from the priesthood.

Bishop Joslin has handled this with fairness and the best good grace I can imagine with Wally and his family, with the victims, with the people of Wally's former parish and with the diocese.

A time of healing

We are in a time of healing. It is the kind of healing that can only take

place when a wound is completely uncovered and lanced--rather than being allowed to fester. It is a time of healing, but we cannot gloss over the pain that has been, and the pain that will continue.

I would share with you that Wally has recently completed three weeks of rehabilitation therapy at the McLean Institute in Massachusetts. Ahead lie the tasks of finding suitable employment, and his continued rehabilitation and recovery.

In the parish where he served for 28 years, there is an ongoing struggle to come to grips with the situation. Sincere love and concern for Wally and Ginny are mixed with intense anger and feelings of trust betrayed. Parish leadership is working with Bishop Joslin and the diocesan staff to make plans for the future. The lay leaders running the annual stewardship drive are working hard against the odds. The victims and their families are engaged in a special spiritual challenge as they deal with their own injuries, their justifiable rage and the need to move to forgiveness without denying the reality of what has been done. Wally and his family, the parishioners and the victims and their families all need our prayers. May the redemption of which Donal Dorris spoke be experienced by all of them.

These are not easy things to share, to talk about, for any of us. The first reason I think it is difficult is because we are talking about a human tragedy, a horrible tragedy in the life of someone who has sat at this table with us. Beyond that, it is difficult to talk about this because it is difficult to talk about anything having to do with sexual misconduct, and perhaps even more difficult for those who love our church to talk about clergy sexual misconduct, the abuse of power and a terrible misuse of the pastoral relationship. The fact that there was homosexuality involved in this case further complicates the matter. The issue of homosexuality is before our church right now, and I think it is fair to say that there is a great deal of energy all around it.

I want to make a very strong point about this now. This particular case does involve homosexual behavior. But that is not what we are talking about here. We are talking about clergy sexual misconduct. That is what this case is all about. Sadly, priests of our church have also been deposed for sexual misconduct that was heterosexual in nature. We may be confident that had the victims in this case been female instead of male the offense would have been just as great and the church's disciplinary action would have been exactly the same.

The reason I am making such a point is that members of the gay and lesbian community--who are tired of being treated as issues anyway--don't want their sexuality to be discussed in the same conversation with sexual misconduct and the abuse of the pastoral relationship.

The signs of Christian community

My dear friends, though it is true that the issue of sexual misconduct and an abuse of the pastoral relationship is something that we don't want to talk about, the particular tragedy of Wally Frey puts the issue squarely before us. First, because--as I said--he was one of our number. It is, of course, true that Wally's position as vice president of the House of Deputies gives the story a notoriety it would not otherwise have. So, before us it is. I told you what I know about the particulars of this situation, and Pam and Hoppy will say more. I want to move now beyond the particulars to what seems to me to be the point for us to look at and struggle with together.

It is my deep sense that how we live with issues of clergy sexual misconduct says a great deal about how we see ourselves as a Christian community. In dealing with a difficult issue, we have an opportunity to show forth the signs of Christian community. Perhaps, at best, we have an opportunity to give some glimpses of the Kingdom. The signs and glimpses are desperately needed by a society that seems without the guiding principles necessary for responsible decision making about sexual norms and behaviors, or for that matter, for responsible decision making about how we are to treat our fellow citizens.

The moral discourse needed around the issues of sexuality is made difficult in a society that seems not to be possessed by love, but rather obsessed by sex. I believe that we, as a Christian community, have an opportunity and a responsibility to show the way.

Wholeness in Christ

So, what then are the signs of Christian community? How do we see glimpses of the Kingdom? I believe we are living the values of the Kingdom when we truthfully look at what sin is all about, but don't forget what repentance means, or that it can be followed by redemption, and--with God's grace--forgiveness. Living in Christian community means that we understand the suffering that comes with unwellness, with a lack of wholeness. Living in Christian community means that we search, supporting one another, for wholeness in Christ. We do so acknowledging that the search is a lifelong task.

My dear friends, with the work of those most closely involved and the prayers of many, I do believe we are working through this as God's people. We are viewing what has happened as a tragedy in the Body, not as a public relations crisis. We are also looking at it as a time to show forth, as a church, that "in all things God works for good with those who love him."

All of the experience of my own life and ministry shows me that even

our weakness, our failure, can be used by God. I call each of us and all of us to let this tragedy be used by God so that, even in this, God will work for good with us--because we love him.

92236

Episcopal Church leads the way in ethical investing

by Susan Pierce

When Episcopal Church Presiding Bishop John Hines appeared before a General Motors Corporation (GM) annual meeting in 1971 to present a shareholder resolution filed by the church requesting that GM stop doing business with South Africa, GM executives were shocked. This was not a wild-eyed radical--this was an Episcopal bishop from a denomination in which many of them were members. It was the last place from which corporate America expected to be challenged about its business ethics.

Hines's prophetic voice challenged old assumptions in the corporate world by asserting the church's rights as a part owner of a corporation. His leadership gave birth to the socially responsible investment (SRI) movement. Since then, the SRI movement has grown into a powerful ecumenical chorus of religious groups using their power as corporate shareholders to make companies accountable for their actions and address social justice concerns.

Episcopal Church provides initial leadership

"Without the Episcopal Church's initial leadership, there would be no socially responsible investment movement," said Timothy Smith, executive director of the Interfaith Center for Corporate Responsibility (ICCR) in New York City. ICCR, founded the same year that Hines challenged GM, gathers information on corporate practices, analyzes investment portfolios and coordinates the filing of thousands of shareholder resolutions, dialogues and campaigns on issues ranging from South Africa to nuclear weapons manufacturing, and from equal employment opportunities to environmental protection. The organization was started by the Episcopal Church and a half-dozen other Protestant denominations, as a coalition of church shareholders.

Smith has been part of the organization from the start.

Before the founding of ICCR, the Episcopal Church and a few others were the SRI movement, according to Smith. "In the early 1970s, it was a lonely voice in the corporate arena," he said. That lonely voice has a lot of company now. Smith noted that in two decades ICCR has grown to 250 Protestant church bodies and Roman Catholic orders and dioceses, with combined investments of \$35 billion.

Episcopal Church is a model

As part of ICCR, the Episcopal Church led the way in the hard-fought but generally successful campaign to end corporate support for apartheid in South Africa over the last 20 years.

The campaign is emblematic of the church's perseverance and effectiveness as a moral leader, Smith said. "The Episcopal Church has served as a model. It is not just doing what's responsible and right. Its witness has a measurable impact on society," he said, noting that the campaign resulted in the withdrawal from South Africa by GM, IBM and scores of other U.S. corporations. These massive divestitures, plus other economic sanctions, are widely credited as a chief factor in the demise of the apartheid system in that country.

Many leaders of the anti-apartheid movement agree. At a banquet for ICCR's 20th anniversary held last November in New York City, Archbishop Desmond Tutu of South Africa voiced his appreciation for the churches whose involvement in ICCR helped end the apartheid system in his country. "We owe you an enormous debt of gratitude," Tutu told the 400 guests at the banquet.

Competence created trust

The success of the SRI movement within and outside the church is due, in large part, to the professional expertise of those Episcopalians involved in the movement, according to the Rev. Brian Grieves, the Episcopal Church's peace and justice officer, who is responsible for coordinating the church's socially responsible and alternative investment efforts.

"The competence of the Executive Council SRI committee created trust," Grieves said. "Because of this competence, and its care and cajoling, the Executive Council felt it was getting thoughtful, professional and sound proposals on investing the church's money in nontraditional ways."

The Episcopal Church is especially fortunate to have some of the top investment professionals in the country working in the church's SRI movement. Amy Domini, a private trustee at the investment firm Loring,

Wolcott & Coolidge in Boston, is a nationally known leader in the field of socially responsible and alternative investments who has coauthored several books on the subject.

Domini said of SRI, "It's a practical and pragmatic way of witnessing to your faith while at the same time doing something that really shows results. I find it exciting that carefully targeted investments can really make a significant difference. Socially responsible investment is not some abstract notion; it is a real agent for change."

Doing well and doing good

Paul Neuhauser, an expert in stock market regulatory law and an Episcopal layperson, has been involved in the SRI movement and ICCR from the earliest days, when he was appointed to a commission by Hines. A professor of corporate law at the University of Iowa, Neuhauser had an interest in social justice issues from working in the civil rights movement.

"With alternative investments, it's very important to show that it's possible to take part of a stock portfolio and provide a positive return and a positive societal change. As in the old Quaker saying, 'We did well by doing good,'" Neuhauser said.

Neuhauser represents church groups before the Securities and Exchange Commission (SEC), the federal agency responsible for regulating stock market practices. He said that there has been a disturbing trend under the Reagan and Bush administrations of the SEC moving to reinterpret regulations in order to keep shareholder resolutions off proxy statements.

SRI is ecumenical movement

Despite corporate and government discomfort, the SRI movement has grown and spread out across many sectors of society, including an increasingly diverse group of organizations.

According to Bill McKeown, an attorney in New York City who works with nonprofit tax-exempt organizations and is involved in the church's SRI committees, the movement has "spread well beyond the churches to public pension funds, and has moved to broader issues, such as environmental concerns."

McKeown contended that the method of dealing with important issues with stockholder resolutions "is effective because it puts issues on the public agenda in a new way and makes people in corporations aware that their actions have social implications."

ICCR is an arena in which Protestant and Roman Catholic groups have worked together effectively and achieved substantial accomplishments,

McKeown said. This ecumenical harmony is "another part of the story worth celebrating, because there are enough unnecessary divisions among denominations as it is," he added.

Alternative investment is practical strategy

"Shareholder resolutions and boycotts are important to influence those in power as part of the church's faith commitment, but so are alternative investments, which are basically putting our money where our mouth is," McKeown added. "Both are essential for the church, very practical ways to witness in social and economic systems."

Alternative investing is another place where the Episcopal Church has been a leader, according to Domini. She said that "wonderful things are happening" due to initiatives like the 1988 General Convention's so-called Michigan Plan, which calls for congregations, dioceses and the national church to invest in community redevelopment.

In Vermont, for example, a partnership between the diocese and community development loan funds has created jobs and housing, Domini reported. The Episcopal Church presently has over \$7 million in alternative investments, such as community development loan funds and credit unions.

As for the future of the SRI and alternative investment movements, many observers suggest that concerns about the environment and equal employment opportunity have moved to the forefront.

Grieves listed issues that the Episcopal Church is tracking in its investments. "Militarism--how much of a company's business is in military-related contracts; representation of people of color and women on corporate boards of directors; environmental practices of corporations--that's become the big issue in the last few years. And of course, South Africa will remain the flagship issue until the political situation is resolved," he said.

